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THEOSOPHICAL DIVISION

THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., NO. 4. CHICAGO, ILLINOIS, FEB. 5, 1903. [C. E. 1903.] WHOLE NO. 955.

Courage, Free Heart.

Courage, free heart, amidst the battle here;
Ever its winter season hath the year.
Courage, free heart, and press on without fear;
At last the flowered springtime will appear.
Courage, free heart!
Courage, free heart, and fail not in the fight;
The day is struggling in the bonds of night.
Courage, free heart, and dare all in thy might;
The hours are counted that shall bring the light.

Courage, free heart!

Courage, free heart, and let deed follow deed;
Slow is the increase of the long-sown seed.
Courage, free heart, and no forebodings heed;
The harvest days will come and give their meed;

Courage, free heart!

Courage, free heart, and think not of the pain;
The winds and waves have strength upon the main.
Courage, free heart; treat danger with disdain;
The ship at last shall its safe harbor gain.

Courage, free heart!

Courage, free heart, and be thou true and strong;
The things are many that would work thee wrong.
Courage, free heart, and meet thy foes in throng;
For thou shalt win and sing the victor's song.

Courage, free heart!

—William Francis Barnard.

Parry and Thrust.

Your source is sex.
The heart has no code.

Love, if you would live.

The body is a work of art.
Passion is a normal appetite.

Shame is no evidence of decency.

Flesh and spirit are rightly a unit.

A license to love is a license to enslave.

Purity could go naked and be unashamed.
Ignorance will not serve as a basis for life.

He who hates the flesh will have a starved soul.

Man does not know himself until he has known woman.

Woman's life is veiled until she has deeply loved man.

With every child that is born a new world begins to exist.

The lowest of thoughts is to think slightly of motherhood.

Love in freedom is the assumption by love of its inalienable rights.

Marriage is a tax which love pays to existing economic conditions.

No healthful adult human being should be "dependent" upon another one.

Those who are ashamed of sex should be ashamed that they draw their breath.

It is the lies about sex, not the truth, which encourage impurity in a child.

Through sexual love humanity realizes its unity with the cosmos, and becomes divine.

When law meets love and would rule it, then nature either weeps or laughs over the folly of law.

The state degrades love by trying to make it a purchasable quantity; the price being the price of a license.

Many of the greatest men of history were born out of wedlock. Are we then to conclude that nature is an Anarchist?

There is just one way in which to solve the divorce problem, and that way is the way of freedom in sex association.

Clean your own mind first; get out of it every thought that reflects unfavorably upon sex. Then you can talk to your child.

When love comes to two a voluntary loyalty begins to develop between them. Do not transgress this with your impertinent regulations.

Nature has no purpose, nor did she "intend" anything through love unions; but all the same, in the love relation we feel at one with her.

To control reproduction is to largely control life. The church would control life, so it set itself to control love and reproduction.

One of the surest means of turning the heart of the world toward freedom is to appeal to individuals through their experience of legalized love.

A woman cannot be stolen from a man, for the very good reason that a man cannot own a woman. No one but a cur would accept money for the "alienation" of affections.

Social and economic conditions cause prostitution, and then authority, which works to perpetuate social and economic conditions, pretends to oppose prostitution. The fraud is transparent.

A love that would not last under freedom certainly will not last under coercion. The enforced yielding of the person is not the free yielding which love delights in and anticipates.

The whole subject of sex is so hidden under a mass of that softness known as "indecency" that it is a wonder woman is not revolted at the thought of kissing the fruitage of love, her own child.

The literature of sex is yet to be written. When play, poem, novel, and essay may frankly speak of love, hiding nothing, then will unknown grandeur come into our minds and new delights into our hearts.

Liberty is all that is needed to remove every true sex evil; rape, servitude, unwilling motherhood, prostitution, disease, the crimes of jealousy, and all the rest. These are all slavery, or its fruits.

The causes of our vile thoughts about clean things may have been this or that; what we know is that the state, the church, the school, and the domestic circle are breeders of poison, the poison of unclean ideas.

Woman and man are incomplete till love completes them; let love be free; woman and man are incomplete until sex is seen to be pure; let knowledge be free; woman and man are incomplete till procreation is free; let us take our freedom, in this as in all things. Let us be free.

IRONICUS.

Love's Coming of Age.

Nothing is permanent under the sun. That is a truth which modern society is fast learning under the rod, or that rigid disciplinarian, social evolution. No one understands this as thoroughly as the men and women who are looking toward a better and nobler order of society. Yet while they are perfectly convinced that social institutions must change with the transformation of the economic basis that produced them, even these enlightened few generally except one institution from this rule—the sex relation. They have been told so long that our modern marriage is a divine institution, and the reactionary defenders of the old order are so quick to raise the cry of free love at the least attempt to touch this subject that it is a delicate and difficult task to bring this vital question even before the less prejudiced elements of modern society.

Still evolution is as active in this field as in any other. It places us before new problems and forces us to face them as best we may. Shall we turn our backs on them in the hope of avoiding them and leave them to our children unprepared and full of grave mistakes? Or shall we do our share toward their solution?

We know today that human society passed through a long course of development, comprising the work of uncounted generations and stretching over thousands of years. Our written history alone covers more than four thousand years. It shows us that the three main stages of human development produced three different forms of sex relations. During savagery it was group marriage. Then followed barbarism with the pairing family. And finally civilization came in and brought along monogamy. This last institution arose through the concentration of wealth in the hands of individual men, and the desire to leave this wealth to the children of each individual man to the exclusion of all others. Since monogamy was caused by a certain social system, will it disappear with the abolition of this system? And what will take its place?

Here the defenders of the present system begin to scent danger and raise their frightened voices in fruitless protest. Fruitless, because they can not stop social evolution, hence cannot stop the evolution of sexual relations. If they would muster up the courage to look these matters squarely in the face, they would speedily discover that there is not the least cause for alarm.

The abolition of the capitalist system means the emancipation of women from the economic supremacy of men. It is this economic dependence which has degraded so many women and forced to sell themselves into married slavery or open prostitution. Once this dependence is abolished, will women continue to remain the sexual slaves of men? If the testimony of history counts for anything then we have every reason to believe that the economic emancipation of women will tend more strongly to make men truly monogamous than to make women inclined to indiscriminate intercourse.

We are now in a critical period of social evolution. Where is the mind strong and pure enough to present this question so that every man and woman, every boy and girl, can study it with pleasure and profit? Such a mind has spoken in Edward Carpenter's splendid book, "Love's Coming of Age." The delicate subject is treated with such admirable restraint and with such penetrating clearness that even the most exacting propriety can not find any objection in the reasoning and conclusions. Read it and spread its message far and wide. You can get it from M. Hartman 500 Fulton St., Chicago, Ill., for \$1.00.

E. U.

Driving One's Self.

If Mrs. Towne had never written anything else, I would be thankful to her for writing in her book the phrase: "I had learned the lesson of not driving myself." The reason I am thankful to her is because I have been looking for just such a phrase to express one of the most common mistakes made by women.

Men are driven by circumstances; women drive themselves. Every man who has his way to make in the world has to adapt his steps to the pace set by competition, but the women who keep house—and they are the great majority—can set their own pace and can as they please go fast or slow.

I have been fighting this battle for nearly twenty years. Every time a woman of my acquaintance complained in my hearing of too much work, or of lack of time to rest, or read or for any other enjoyment she coveted, I have promptly remarked to her that if she wanted to she could have all the time she desired, and was as promptly met by the cutting rejoinder that I knew not what I was talking about.

Thereupon we would join issue, as the lawyers would say and I was easily defeated so long as we dealt in generalities, but whenever I could finally come to particulars, and discuss the details of their work, they would always be forced to acknowledge that they did a lot of things which were really not necessary, and which in no way added to their happiness or that of their family.

In time past I used to believe that such an acknowledgment would be followed by a change in their conduct; that women who complained of lack of time, and acknowledged that much of their work could be dispensed with, would surely put two and two together, and leave off some of their unnecessary work.

But slowly I found that the real reason for this self driving of women is their lack of independence of character; that few of them are strong enough to resist the influence of acquired habits and of adverse public opinion, so as to live according to the dictates of their best judgment. And I found further more that lack of independence, and not lack of knowledge, is the real cause of the slow march of social improvement.

Independence of character is the first condition of progress, and it is because the philosophy of Mental Science alone lays great stress upon the need of independence of character, and teaches how it can be increased, that I expect great things from it.

[The foregoing is taken from "New Thoughts," a series of pamphlets devoted to the study of mental science, and published by Albert Chavannes. It is issued quarterly at \$1.00 a year. Address Albert Chavannes, 308 Fourth Ave., Knoxville, Tenn.]

The Fatherhood Question.

I am glad to see by her reply to R. B. Kerr that Celia B. Whitehead recognizes that the "men who would make the best fathers would object to be chosen in that way"—the man "who by the fitness of his age," etc., would be quite unworthy, in spite of other advantages, if he did not exercise rational discrimination in respect to the claims of women, not only as to her social and physical fitness, and as to his own freedom from legal or other claims, arising from previous paternity, but also in respect to the probability or certainty that the service she asks of him may be so effective as to call for no repetition.

We are told that when Moses brought down the tables of "the law" to the camp of the Israelites, he found a people "naked to their shame," and worshiping an object they had imagined for themselves—an ideal of blood-thirsty lunatics who imagined that the genius who presides over conception might be influenced by the sight of blood, or the stench of burning flesh. Their practice was a monogamic sodomy. They did not know how to reproduce their kind except as the result of lustful blundering. Nor was it to the interest of races whose very existence, perhaps, depended upon their physical and mental superiority, to be taught better.

The object of Nature in the lower animal forms, is to breed from the best, and by selecting the most favorable conditions to approach perfection in the organic being. But in man, her most important product, Nature's object seems to be to breed out the lunatic from the remnants of a species, that by some cosmic mischance, has been moulded by an environment to which it was not adapted. To this end every form of sexual relationship known to mankind during historic periods, has contributed—by reducing the vital influence of the male to the single function of giving life to the "seed of the woman"—the conservative element in preserving the existing status of the human species.

The evolution of all other species than the human having been the result of the creative transmission of acquired qualities by the males, only those have had a chance to procreate their kind who had been made strong by experience. But of man the qualities that have given him sexual dominion in the past have been those that are characteristic only of the beast of prey gone mad. The child has at least the advantage of being born sane; whatever it may afterward become as the result of unnatural environment.

T. U. A.

Woman's Source of Power.

This is the title of a small pamphlet written and published by Lois Waisbrooker, at Home, Washington. Among the characteristic mottoes selected by the author are these:

"The last enemy to be destroyed is death."

Love is always the Builder.

Love is the Divine Creator.

Love in Freedom will Redeem the World.

The following paragraphs selected at random, will give the reader a fairly good idea of the author's style and drift:

Go with me, please, to a photographer and tell him you want your likeness. He will first take a piece of glass of the required size and pour upon it a liquid solution which flows evenly over the surface and hardens in the atmosphere. He then takes it into the dark room and immerses it in a solution of nitrate of silver. He takes it into the dark room for the same reason that potatoes are planted in the ground; the needed chemical action cannot be had in the light, and the silver in solution combines with the chemicals in the coating of the plate making it exceedingly sensitive.

The meaning of sensitive is well understood and yet an illustration will not be out of place. The atmosphere moves in waves. Hold up your hand and you do not feel them, but uncover the nerve of a tooth and then see! The air-waves make no impression upon the hand but they cut right into the nerve of the tooth causing intense pain. The nerve is sensitive; the hand is not.

The plate remains in the silver bath until so sensitised that the atmospheric waves will make an impression upon it. In the mean time, you take the desired position and when ready, the sensitised plate is so handled that no light can reach it but that which, in striking your person, is thrown back upon the lens of the camera and passing through it, reaches the prepared plate, thus making the impression of your face and form upon it.

Had not that plate been chemically sensitised there would have been no impression, but the work is not yet complete. The impression must be fixed, made permanent, so the slide to the little box which holds the plate and which has been withdrawn to admit the light from the lens, is closed and taken back

into the dark room. Here it goes through a process called developing, bringing out, for though the impression has been made it does not yet show any more than the character of a child shows at birth.

Presently the artist comes out and says: "You will have to sit again, this impression is spoiled."

"Why, what's the matter?"

"There is a fly upon your nose."

"Yes, one lit there just as you uncovered the lens, but could you not develop the picture without it?"

"No, whatever comes within range of the lens will show." is the reply.

Now for the application. Have you never heard the remark: "As nervous as a woman?" Men say this in contempt of what they consider evidence of our weakness. The remark is evidence not only of their ignorance but of ours. Did woman generally realize the use that her more sensitive nerves serve in the economy of nature, man would soon learn.

A woman's nerves sustain a similar relation to the child in the womb that the lens does to the sensitised plate in the camera box; they are to receive and transmit impressions, and whatever is thus stamped upon the child in embryo is very likely to come out in life's developing process.

This nerve-sensitivity is a mighty power for good or evil. When understood and rightly used, it will become the motor power through which the race will evolve to higher conditions.

This is the power that the free woman will hold for good; not only by giving the world better children, but through the soul-love atmosphere generated from the finer forces of sex, she will bless all within the radius of her sphere.

"As nervous as a woman." If man only understood the wonderful power for good wrapped up in her sensitive nerves he would make different conditions for her than now.

A letter addressed to the author, as above, enclosing ten cents, will secure a copy of this the latest production of Mrs. Waisbrooker's pen.

M. H.

Health Maxims.

As health of body and of mind is the most important of all earthly blessings, an occasional reminder of some of the most necessary of rules for securing and retaining it is certainly commendable. We find the following very excellent summary at the close of an article on "Vegetarianism" in the December "Conservator," Philadelphia:

Keep warm and "keep cool."

Keep dry.

Seek the sun.

Breathe free air.

Eat moderately of plain, wholesome food that agrees with you; if cooked, well-cooked; if raw, ripe.

Let stimulants alone.

Work hard, think large and sleep at night.

Love everything, fear nothing, follow your ideal.

If sick, fast, rest, balance your circulation, believe and wait.

Keep square with your own self-respect.

Be honest with your own soul.

For the rest—exercise, exercise, exercise.

J. William Lloyd.

ERRATUM. In last week's issue the columns on second page were transposed.

WILLIAM FRANCIS BAXTER will deliver an address on "Man and His Works," before the Philosophical Society, 72 Adams St., on Sunday, Feb. 8. Free discussion. Free admission.

Forty copies of Lucifer, no two alike, of 1903 will be sent to any address for 18 cents. Nine bundles for \$1. We are anxious to place these papers where they will do good. Please let us have your orders soon.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Socialism and Anarchism.

On being asked to renew subscription to Lucifer a trial subscriber writes us:

"I am in perfect sympathy with Lucifer's views on Marriage and Women, but am a Socialist and therefore not in accord with your paper when it promulgates Anarchistic doctrine and misquotes Socialism. It is plain that you do not understand the subject or you would not so misquote it, and being an Anarchist you could not study it from an unprejudiced viewpoint. When you get ready to cut out Anarchy I may see fit to subscribe again. Very truly yours on the woman question,

S. V. PACKARD."

Will Brother Packard kindly state where the misquotations are to be found? I do not label myself either a Socialist or an Anarchist because I claim to be both, just as I claim to be both Egoist and Altruist; both Individualist and Collectivist, or, more correctly speaking, a co-operative Individualist.

As I see it, one chief cause of trouble and misunderstanding between Socialists and Anarchists, so-called, is that they magnify their differences and minimize the points upon which they are substantially agreed. For myself I can very conscientiously say that I try to look upon all sides without prejudice and give to each its full meed of honor. It is largely because of the prejudice that exists against the names Anarchism, Individualism, Egoism, etc., on the one hand, and Socialism, Communism, Altruism, etc., on the other, that I prefer not to be called by any name that signifies a particular creed, sect, party or cult. I find good in them all, and the main objection I have to any is the tendency to narrowness, to bigotry, to arrogance, to exclusiveness and intolerance. I read, so far as time and means will allow, the books and papers of them all, and go to hear the leading speakers of them all.

POT VERSUS KETTLE.

In the editorial section of "Harper's Weekly" for the week ending Jan. 24 is found this paragraph:

"There is danger that, in Utah at least, Apostle Smoot is going to be loved for the enemies he has made. The President openly opposes his candidacy for the Senate, and when a President meddles in State concerns, and takes sides against a candidate for an elective office, he usually makes votes for the man he opposes. States are jealous of interference from Washington, and properly so, and though there is no polities in the President's objection to Smoot, and though most of us heartily sympathize with it, it seems more likely to help the apostle than to hurt him. The Woman's Christian Temperance Union is also down on Smoot. It objects to him as a Mormon leader. It objects to all Mormons who are, were, or hope to be, polygamists. We all do. We object heartily to polygamy, and like it no better for being allied with Mormonism. We had rather

that if a man is to have an assortment of wives, he shall have them in spite of his religion, than in accordance with it. They say Smoot is not a practising polygamist, but merely a high ruler of the church that has disgraced the country as far as it could with its degraded habits, and which still has polygamy up its sleeve and plays it when it dares. If Utah sends him to the Senate, no reason appears as yet why he should not take his seat. To be sure, he represents Mormonism, impure and dubious, but that does not affect his right to sit in Congress if he is chosen. We have to tolerate Mormonism while it lasts, though there is nothing in the Constitution to hinder our holding our noses while we do it. Perhaps it may be for the best, in the long run, that the Mormons should send an apostle to Washington. It calls attention to them and stimulates public disgust with their institutions. They have thriven on ignorance, obscurity, and sensuality. Attention—the irritated attention—of decent and enlightened people is the last thing that will profit them."

The above is perhaps as fair a statement as has hitherto been written in behalf of those who would exclude the Mormon apostle from the American House of Lords, commonly called the U. S. Senate. I have heard the Mormons preach and pray, and find very little difference between their modes of worship and those of the average and popular Christian sects. The main objection to the Mormons seems to be that they stick more closely to the teachings of the Christian Bible than do their opponents. They believe in the Abrahamic doctrine of plurality of wives, and Abraham was the "Father of the Faithful," according to Saint Paul.

They also believe in and try to follow the example of David—the "man after God's own heart," and the example of his royal son Solomon, though I never heard of a Mormon Elder who kept a harem of one thousand women. They also believe in the Bible doctrine of Communism, and practice the same to a much greater extent than do the older sects calling themselves Christian.

Yes, the Mormons believe in and practice polygamy, or plurality of wives, as did these exemplars ("ensamples" as Paul called them) in ancient or Bible times, and are honest enough to say so; but, so far as I know, their polygamous doctrines and practice are not made compulsory. A man may be a monogamist in theory and practice, and still be a good Christian; that is, a good member of the Mormon church. How is it among Christians of the Roosevelt and W.C.T.U. variety?

A man or woman in the United States or in England may believe in polygamy or in polyandry, that is, in plural marriages, but if they honestly attempt to put their doctrines into practice they subject themselves to legal prosecution and imprisonment as malefactors.

The logical consequence is defeat of natural selection; suppression of healthful attractions or desires; hypocrisies everywhere; honesty in marital life the rare exception; the double standard of sex-morality everywhere; seductions common; bastardy frequent; child abandonment in every town and city; prostitution of body and soul both within and without the marriage pale.

On the other hand, if the testimony of the "Gentiles" themselves are to be believed, most if not all of these evils were practically unknown in Mormondom previous to the attempts of the U. S. government to enforce modern Christian standards of marital morality in Utah.

The editor of "Harper's Weekly" says: "We all object to polygamy. . . . We had rather that if a man is to have an assortment of wives he shall have them in spite of his religion than in accordance with it." If these words mean anything they must mean that this editor and those who agree with him, prefer that a polygamist should be a hypocrite, a coward and a sneak in his associations with women, than that he should be an honest man, a brave man, and treat the women honestly and honorably with whom he lives in the conjugal relation—the sexual relation, whether for one hour, one night or longer.

That most men are pluralists, in practice at least, at some time in their lives will be admitted by all who have had opportunities to know the facts, and if they give assent in word, to what they know to be the demands of civil law and of religious standards in this the most important of all human relations while in their practice they violate the legal and religious codes, what can we expect but a reign of hypocrisy and deception in every department of social life, and of public or business affairs?

Except for the benefit of new readers I need not add that in thus defending the Mormons against their brother and sister Christians, I do not defend polygamy as such, nor any of the peculiar tenets of the "Latter Day Saints." Polygamy is a form of marriage. Marriage is a social, a socialistic, institution. As an institution marriage is either "sacramental"—that is, religious, or civil, that is, secular or belonging to the State. In either case the marriage institution is opposed to what is known as Anarchism. Anarchists are individualists, and believe that all laws regulating the private affairs of women and men are invasive, meddlesome, tyrannical and despotic, and would be much more "honored in the breach than in the observance."

As to whether the opponents or friends of the Mormons have most need to hold their noses when ventilating the results of honest polygamy on the one hand and those of dishonest polygamy and state enforced monogamy on the other, there is certainly much room for difference of opinion.

Anarchists very naturally look upon this comparison of merits and demerits of the two systems as a case of "pot calling kettle black." Both are black enough from the standpoint of him who believes in minding one's own business and allowing all others to do the same.

• • •

In estimating the comparative evils of state-enforced monogamy and legalized but not compulsory polygamy there are several things to be considered. First, that enforced monogamy leads to two extremes, namely, sex starvation, with its long train of neurasthenic and other diseases, its suicides and premature deaths, on the one hand, and on the other, sex-abuse through EXCESS, resulting in satiety, disgust, hatred, disease, suicides, murders, and premature death of its victims—mainly women; and—worst of all, saddest of all, in a debased heredity, a viciously or criminally inclined endowment, for the children born under this regime of sex-abuse from a husband who has no other means of satisfying the cravings of abnormal sex passion, an inappeasable sex appetite.

Second: Voluntary yet legalized polygamy gives to every woman a fighting chance to be elected to matrimonial honors—or dishonors, as the case may be, and therefore to the possible participation in the honors and pleasures of motherhood.

The cure for the evils of marriage—both monogamous and polygamous, is FREEDOM.

M. HARMAN.

Secession Under Socialism—Woman and Socialism.

It seems to be fairly well established that the Socialists of today not only advocate the self-government of the group, but are perfectly ready to allow individual secession. The recent partial canvass of leaders in the movement instituted by J. William Lloyd confirms this view, and I have little doubt that a complete canvass would demonstrate that State Socialism finds advocacy as an ideal only in a certain wing of the Democratic party.

Under capitalistic rule, the right of secession would naturally seem highly desirable, and yet, as a matter of fact, very few, in America at least, have even attempted to secede, the vast majority of Anarchists, Socialists, and the like preferring to bear with the evils of private ownership and capitalistic government, rather than seek comparative liberty in colonies or in places remote from the advantages that are to be obtained only through membership in society. The choice is offered, but

most of us, be we Socialists or Anarchists, prefer to stay with our fellows rather than seek liberty in isolation. Some of us make a god of liberty, but we do not like to worship alone.

Thus, whether Anarchists or Socialists, we have concluded to stay with capitalism that we may abolish it, rather than depart from it and leave it to what may then befall. It is this action, taken despite the extreme evils of capitalism, that is responsible for the fact that Socialists as a rule have paid but little attention to the question of possible secession from the co-operative commonwealth. Socialists believe that the abolition of the private ownership of capital will mean more freedom, not less; and so believing, they are justified in assuming that the right of individual secession, now rarely availed of, will then be a matter of even less practical importance. Today we have scarcely a suggestion of majority rule outside the New England town meeting and clubs and organizations of various kinds (all voluntary gatherings); but with the introduction of majority rule in economic affairs, together with the moral power given the minority or minorities through the initiative, referendum and proportional representation, we shall have taken a very long step away from the irresponsible despotism of the capitalist and his political puppets. That with this added liberty there would be an increased tendency toward individual secession, it is not reasonable to suppose. I refer mainly to "individual" secession for the reason that the right of the group to do as it pleases is virtually admitted by the Socialists of the world.

There is nothing more certain than that the Socialist party of the United States is an aggregation of persons held together by purely voluntary ties. All of these persons agree upon a number of points, and substantially agree upon a number of other points. They are unanimous in agreeing that the existing private ownership of capital is an invasion of their (and everybody's) rights. They are practically unanimous in the idea that this continual invasion of their rights is carried on by force, and is to be resisted. They maintain that those who profit by private ownership are actually, and those who defend the system, morally, responsible for nine-tenths of the ignorance, crime, slavery and suffering that exists. They claim that they are justified in driving back their invaders at the earliest opportunity by the means that seems to them the most practicable (the Ballot) and in assuring for themselves the results of their own toil. Socialists are not non-resistants; neither are they invaders; they simply demand the products of their labor and the tools with which to work. And this has been termed "the coming slavery!" If Socialism be slavery, what word expresses capitalism?

While it is true that under Socialism the individual may secede (in other words, refuse to work) from the organization or group, the point usually overlooked by those who think they will want to secede is that those who will not do their share of the work cannot have a share of the combined product of the organization or group from which they secede. In other words, they cannot withdraw from the duties of society without forfeiting the comforts and conveniences of society. And this fact, in my opinion, then as now, will operate against any desire to secede. It will be easier to stay by, and endeavor to correct objectionable features by an appeal to the moral sense of the community.

Some of the opponents of Socialism upon the ground of abridged liberties may profit by a general application of Benj. R. Tucker's remark in the January issue of "Liberty," to the effect that the capitalists and clergy shrieking for the liberty of the "scab" to work, while technically right, are but stealing the livery of heaven to serve the devil in.

While I believe thoroughly in the work of Lucifer—and in addition think that but few papers in the English language are edited as fairly—nevertheless, it seems to me that there can be no true sex freedom without the absolute economic independence of the individual, and that this is largely impossible under the competitive system. Men and women may have the

ideal of freedom, but they can attain to it only in a very limited degree until Socialism gives them the fruits of their own labor.

I think that a census of the radical women of the United States would show that a majority of them are in ill-health, dependent upon others, or in receipt of an income derived from investments that renders work unnecessary. In other words, very few of them are wholly self-supporting; a larger number are partly self-supporting, or have been partly or wholly self-supporting at some time during their lives.

The reason for this is simply that the life-struggle is too hard. The remedy is Socialism.

ALEX. E. WIGHT.

Wellesley Hills, Mass.

VARIOUS VOICES.

Bolton Hall, New York:—Glad to hear from Ironicus (Lucifer Jan. 22) that "Wages have been largely raised—now watch prices rise." We still have to look forward here for a great rise of wages but we do look back for the rise of prices.

L. L.—Chicago:—Thousands of copies of last week's Lucifer ought to be distributed. Such articles as those from Morrison I. Swift and C.H. Wesseler are alone worth a year's subscription to your increasingly valuable journal. To the despotisms of marriage, and to ignorance of and disregard of sex laws—more than to all else, is due the coming cataclysm of our civilization.

J. E. Johnson, Vale, Ore.:—I have been a Freethinker since the seventies,—about the time D. M. Bennett moved the "Truth Seeker" from Paris, Ill., to New York City; but it is only within the past five years that I have become a disciple of the principles for which Lucifer stands, and I wish to say that now Lucifer is the most appreciated of all the papers that come to me—and I take lots of them.

Mrs. L., Ga.:—Enclosed find \$1 for which please send me Lucifer. Also please give me the benefit of any premium you are offering. I have not seen a copy of your paper since in 1901 when you sent me samples. I have read them often with interest. You do not know how my mind has suffered during the past few years because I have been prevented from enjoying the light and warmth your blessed Lucifer brings. My desire for information has overpowered me and is causing me to thus subscribe without my husband's knowledge or consent. He forbade my taking it in the past, but I feel it should be my privilege to read something in which I am deeply interested. No subjects are nearer my heart than those you discuss.

Mrs. M. B., N. Y. City:—I always enjoy Lucifer very much and never more than when I read the article called "Slavery In and Out of Legal Marriage." Jay Cameron is a well-balanced man, and I only wish I could know a few such in my pilgrimage through life. That article is very fine, just and true, and you are the one to appreciate it. Those of you who are by nature gallant towards women, and have witnessed the cruel deeds done to them under sanction of the law may have failed to observe how selfish and tyrannical they can sometimes be in their treatment of the opposite sex. I myself have seen as many slaves among men as among women in my time, but it has not been always so. In past ages there is no question but that the slavery was all on one side, until the so-called weaker sex got recognition and consideration. The cause has been ably explained in Mr. Cameron's article, and whether or not marriage as an institution is ever abolished, slavery in the sex relation will continue more or less so long as human nature lasts.

C. F. Hunt, Chicago:—It seems strange that any one who understands the conditions of liberty should assert that any terms that lovers freely make can be as tyrannical as legal bonds, no matter how exclusive those terms may be. Tyranny

is always from without. If we confuse it with any condition that arises from voluntary contract, we lose ourselves in confusion. If free love can be tyrannical then tyranny can exist under anarchism, and surely anarchists will deny this.

Those who make liberty a god expect too much, as all do who worship gods. If my journey leads to a river I may have to swim or return, as I may decide, according to the importance of my mission. My limitation is thus natural necessity, but there is no tyranny. Just so when the will of another thwarts my wishes. I may expect to form a contract with another, but find we cannot agree on terms. I am limited by the natural necessity to choose, but not by the despotic will of the other. Liberty can never be more than a means, just as time, opportunity, energy, will and matter are means which we use to gain our objects. Tyranny arises only when despotism opposes the will. Therefore, if my terms seem despotic to my associate, I am myself not despotic if I permit him to freely withdraw.

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One of Lucifer's friends has a small stock of "out of print" pamphlets which he wishes to give away. He also wants to aid Lucifer. He therefore offers to give, as long as the supply lasts, one each of the following named pamphlets to any one ordering books or subscriptions of us to the amount of fifty cents. That is, the purchaser gets what he orders, and in addition five pamphlets for which he is not asked to pay even the postage. This offer applies equally to old and new subscribers. These are the pamphlets:

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A Good Man Sent to Prison. A Powerful Protest and Plea by Hugh O. Pentecost. This was called forth by the sentence of Moses Harman to a long term in the penitentiary for publishing a plainly-worded denunciation of a case of outrage upon a wife by her husband—a crime legalized by conventional marriage. "Woman's fight for freedom is on;" said Mr. Pentecost. "He who is not with her is against her, but until women themselves shall become more generally awakened to the situation, and brave enough to speak out on it, the man who values his comfort and freedom more than right and reform may more safely take the risks of a trial for a nameless assault than of exposing in print and by mail the outrage of it."

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